The chasing the young QUAKING HARLOT Out of the CITY:

(25)

Or a turning the Quakers dark side into the light, wherein is plainly discovered a twofold design against the publick peace, the one by their Doctrine, the other by their Sword: with an Answer to *E.B.* Salutation to his Brethren. The Quaker sounded out of his lying Trumpet. With seven special marks to know the *Quaking Harlot* from the other *Harlots*.

Also certain Queries sent to *I. Lilburn*, in order to prove his Resurrection to be but a meer Imagination, and quaking delusion. Together, with a certain Rule to know whether the Quakers Doctrine be a new dispensation of Gods, or a fiction out of a Quakers Brain.

By *Thomas Winterton.*

Acts 5. 36. 37. *For before these dayes rose up* Theudas, *boasting himself to be some body, to whom a number of men, about four hundred joyned themselves. who was slain, and all, as many as obeyed him, were scattered and brought to naught.*

After this man rose up Judas *of* Galilee, *in the dayes of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.*

London, Printed by *W. G.* and are to be sold by *Richard Moon*, at the seven Stars in *Pauls Church-yard*, near the North door, 1656.

103 (25)

QUAKING HARLOT

Out of the

CITY:

Or, turning the Quakers dark nide into the light, wherein is plainly discovered a two-fold design against the publick peace, the one by their Doctrine, the other by their Swords: with an Answer to Sollicitation to Prevention. The Quaker [illegible] Tempter. With seven special marks to know the Quaker Harlot from the Jodlet Harlot.

Also certain Queries sent to I. Lilburn,

In order to prove his [illegible] Imagination, and quaking delusion. Together, with a certain Rule to know whether the Quakers Doctrine be a new dispensation of God, or a lie on out of a Quaker Brain.

By Thomas [illegible].

Ans. 1. 6. 35. For before these dates [illegible] Theuda, leading himself to be [illegible] to [illegible] of men, about [illegible] himself [illegible] was [illegible], and all, as many as obeyed him, were scattered and brought to naught.

[illegible] Gallilee, [illegible] and [illegible] were [illegible] and all, [illegible] were distorted.

Imprint [illegible] by [illegible] G. and are to be sold by Richard Moon, at the seven Stars [illegible] near the North door, 1656.

The Chasing the young Quaking-Harlot out of the City, &c.

FOr as much as I having put forth a Book, wherein I proved *Edward Burrough*, and all his fellow quaking Prophets false upon their own grounds, the which the said *Burrough*, nor his Brother *James Naylor* have given any answer unto, notwithstanding the said *Naylor* did attempt a pretended answer, in which he took no other course to confute me, then charging me to deny the Father, the Son, the Spirit, and all above nature, and that without ground, or colour of ground, as my Book doth clearly manifest; but for the proofs I bring to prove them false, deceiving, jugling Prophets, upon their own grounds, he saith, hee'l leave to the wise to judge, himself not being wise enough, he either being convinced, that it was a truth, or no wayes able to take away those Arguments I brought to prove it.

And now notwithstanding the said *Burrough*, and his fellow quaking Prophets stand thus condemned by the name of quaking Prophets, to be false, deceiving jugling Prophets, upon their own grounds: yet the said *Burrough* being so perfect, as sha-

ming nothing, notwithstanding this heinous charge against him, proudly assumeth that he hath received order and Authority from the spirit of the living God, to write a controversie to all the Inhabitants of the Earth; among which he accuseth, condemneth, and sentenceth *Oliver Cromwell* Lord Protector, his Counsel, the Judges, and divers others, with near ten several sorts of Opinions, and Sects of Religions, to be all under the wrath, and high displeasure of God.

But for his fellow Quakers, he salutes them, and saith, they are the Lords choyce ones, his holy Seed, with whom he hath placed his Covenant that they shall raign over Hell, & death, and the Grave * and having proclamed open War against *Gog* & *Magog*, he incourageth his Brethren to prosecute it, (saying) that so they may inlarge their Dominions, and make the Sons of *Esau* their slaves and bondmen.

Like as said of a People in Germany, *that they held forth such purity and zeal, and heavenly mindedness, that they seemed to hate the World, and worldly things, till they had got a considerable party; and then they argued, that the Earth was the Lords, and that they being his peculiar People, the worthy right owners thereof, none had nothing to do with it but they.*

Wherefore for as much as these young upstart-Quakers do thus proudly exalt themselves above others, I shall endeavour to unmask them, by turning their dark side outward, wherein lyeth the strength of their delusion, and discover to the World that the Quakers drive on two dangerous designes; the one by their Doctrine, the which leadeth to the destruction of the well-being of the whole Creation. The second, by the Sword, in which they have manifested abundance of dissimulation.

To make the first appear, I shall take notice of four particulars, the which I have gathered out of their exercise, out of their Books, and by discoursing with them.

First, That the peoples senses, understanding, and reason, were carnall, fleshly, and unto condemnation.

Secondly, That Christ lighteneth every one that commeth into the World.

Thirdly,

Thirdly, That who ſo believes in this light, it is as a fire and a Hammer, to break and conſume all carnal luſt, and fleſhly and ſelfiſh deſires whatſoever, that now they cannot ſin.

Fourthly That now the Scripture is no more a guid for them to walk by, nor nothing without them, but the light within them, and he that ſeeketh after any other Guid, but that within him is in the fleſh ſtill.

For the firſt of theſe, this young Harlot hath learned of her Mother, the old Whore of *Rome*, how to lay the firſt ſtone in this Tragedy, the which is in the peoples ignorance; for as the Mother forbiddeth the people to truſt to their own underſtanding, but to believe as the Church believes, ſo the Daughter denyeth, as it were her followers the uſe of their ſenſes, their underſtanding and Reaſon; (notwithſtanding God hath given theſe faculties to the Sons of men, out of which ariſeth their chiefeſt light, by which they are to try all things, and hold that which is good;) but telleth them that they are carnall, and unto condemnation, that ſo they may wholly relie upon their infallibilities; even as a cunning Fouler, who with the ſound of a Bell aſtoniſheth and benummeth the ſenſes of the Birds, that they have no power to fly away, but yield themſelves up as a prey; ſo do theſe jugling quaking Prophets, aſtoniſh and benum the ignorant unſtayd-minded people with their lies, that they are as brutiſh as thoſe in the 44. of *Iſay*. (that with one part of a Tree roaſted their meat, and warmed themſelves, and with the reſidue they made them a God, and called upon it for deliverance,) otherwiſe they might require theſe deceivers to caſt away their own ſenſes, and their reaſon, and their own underſtanding firſt, and then there would be no danger of their deceiving others.

For the ſecond, that Chriſt lightneth every one that commeth into the World, it is a truth clear from Scripture; and that this light is ſeated in the underſtanding, and diſcovereth to every one that will, both good and evill.

But for the third, that this light doth conſume and deſtroy all carnal luſt, is moſt falſe, and contrary both to Scripture and reaſon; for the nature of light is but to diſcover, and is not active at all: but in diſcovering, take it in the body, light, or eyes; they are but to diſcover and inform the underſtanding of what they

see, as the eares do of what they hear, so the light in the understanding acts not neither, but only determinates of what is presented unto it, and so delivereth up its sense to the will, who as an executioner, putteth the body in action, even as an artificial light: take a Candle into a dark Room, its nature is to discover what is in that Room; but if you light a hundred Candles, they will not remove any thing in that Room.

And therefore if the Quakers will have their Disciples purged, they must seek something else, for light will not do it, and so they are all still in their abominations, and that the reasons why *Naylor* is not ashamed to put to print such notorious abominable lyes, and *Burrough* outstrips the Heathen in revengeful expressions, against all but his own fraternity, quite contrary to what he had taught, and therefore the lesse is the wonder though they do outstrip all false Prophets and deceivers, seeing they are setting up the greatest abomination that ever was before them.

Howsoever, I cannot but take notice of the subtilty of this young Harlot, who puts one pure truth among three erors as a bait to insnare the poor ignorant people withall; and therefore for as much as I intend to chase their Harlot through all their mases, I will lend her so much favour, as to presuppose that light doth cleanse and purifie.

Yet do I deny that light, or any thing within man, or without him, doth or ever did, so cleanse, purifie and make perfect the Sons of men, as that it were safe & convenient to allow them no other guid or director but the dictate of their own light and spirit within them, and that ever any of the dear Servants of God were justly capable of such a condition, their own compliance witnesse the contrary, yea, *Adam* in his chiefest purity, was short of this capacity.

And therefore to strip this young Harlot out of her pretences, I shall open this word Perfection, and shew what it is, and where it lieth, what imperfection is, and from whence it ariseth, for herein lieth the strength of their delusion.

First, Perfection is a fulnes in the mind and apperite of the Creature, whereby it can comfortably subsist without supply to either.

Secondly, Imperfection is an emptines in the mind and apperite

sity of the Creature, so that it cannot comfortably subsist without supply to either.

If *Adam* had been created in the first, he had not sinned, because mans sin ariseth from his enordinatings acting and desiring to satisfie the emptiness of his mind and appetite, so he could not have fulfilled the end for which God made him for, the which was to dresse the Garden; for labor in it self being burdensome, and emptiness is the only provocation thereunto; for the sweetness of the morsel sets an edge upon industry, when the full loatheth the Hony-combe.

But the Lord created *Adam* to dresse the Garden, and in order thereunto he was made subsistent by supply the which he at once thought to satisfie, and therefore was easily perswaded, seeing the apple good to satisfie his appetite, and to be as good to satisfie the ambition of his mind, he by his acting and desiring enordinately (that is, quite contrary to what the Lord commanded) purchased defilement to him and his posterity for ever.

But if *Adam* had been a Quaker, and God had left him to their claim, that it is to walk by that light within him; If *Adam* had set fire of all the Trees in the Garden, as well as eat the fruit of one, he had not sinned he doing it from the dictate of that light the which was allowed him for his guid: wherefore seeing the Quakers cannot prove, that that light within man, or any thing else, either within him, or without him, doth reconstitute man into a more pure and perfect estate and condition, then God ever intended to create man in (the which is unpossible) then is it easie to prove that the Quakers Doctrine doth unavoidably lead to the utter desolation of the whole Creation.

Their Doctrine being, that all they believe in that light wherewith Christ lighteneth every man that commeth into the World, the Scripture is now no guid for him to walk by, nor nothing else without him, but only that light within him.

1. Now suppose a City, a Kingdom, or the whole World should embrace this Doctrine; suppose the whole World were as pure as *Adam* was in *Paradise*.

1. Whether every one would not be as ready as *Adam* was, to lay hold of what he apprehended would best satisfie his empty mind and appetite, yea much more readier, when they have allowance

bowance so to do; and that they may do it without sin, being free from Law, and power of penalty.

2. And whether it might not be expected, that the generality of the Sons and Daughters of men (if not all) would not improve and put in exercise their chiefest strength to procure their best contentment.

And now seeing this is our Quakers Paradise to turn sin out of the World, by making all Laws useless, let all wise and prudent people consider, whether he that had a coat to day, might not want one to morrow; and he that had bread to day, might not be uncertain when he should have any bread again; for who would give his mind, or be industrious, when all he laboured for might be justly taken from him; yea, whether man would not be quickly made more miserable then the beast of the field: for as he would soon be brought to eat grass as an Oxe: yet in Winter if he would eat hay he might starve before he could have it; for who will provide it since none knows who shall enjoy it.

The second design is gathered from the revengfull spirit that appeareth to be in these Quaking Prophets, manifested in *Ed. Burrough*; Salutation to his Brethren the Quakers; wherein it doth sufficiently discover his imperfection, in changing from one thing to another: For about two years ago in his Exercise in *Whitecrosse* street, he declared to the people that those that believed in that light with which Christ lighteneth every one that cometh into the World, that Light doth break and consume all Carnall Lust, and selfish desires whatsoever, and purifieth the heart so that they cannot sinne; and that all strife and contention and revenge was of the flesh, and of the Divel, and were to condemnation.

But now in his book entituled, (*A feigned*) *Triumph of the Lord sounded out of* Sion after he had judged, condemned, sentenced all Degrees and Religions that he knew of, to be all under the high displeasure of God.

But to his Confederates the Quakers he salutes them, telling them *That they are the Lords chosen ones out of the Earth, to place his Name among them.* And having with these high conceits filled up four pages he plainly discovers a *German* spirit, that as he had cryed down the World, and Worldly things, together with all fruits

ſtriſe and contention, and revenge to be carnal, and of the Devil, and unto condemnation, he hath in this ſmall moment of time, by his infallible ſpirit turned all theſe vices into vertues, ſo that now the whole World is become little enough for their Dominions; his words are theſe in the 37. page.

Make Warre in righteouſneſs, and prepare your ſelves to do his ſervice, let not your hands be ſlack, neither be you ſloathful in our Lords deſign, but wound the head of your enemies, and manage Warre againſt *Gog* and *Magog*, throughout all Generations; ride on and proſper, and tread down the fenced Cities, and enlarge your Dominion, and let the Children of ſtrangers, of the Seed of *Eſau*, be your ſlaves and bond-men, and fill the Earth with your preſence.

And in the 39. page, O *Sion*, thou art prepared of thy God to beat the Mountains to duſt; thou art fitted for his ſervice to threſh the Hills. Make no tarrying, but come away, ſpread thy ſelf into every corner of the Earth; for the upright thirſt for thee.

And in the 40. page; for thy God hath given thee an Inſtrument with teeth, to beat the Rocks to powder; he is not wanting to thee in power and wiſdom: thou Son of his love, give up, give up to obey his voice, and love not thy life unto death, till the Seed of thy Inheritance, and the blood of thy choſen be revenged upon the head of *Jezabel*, who hath ſlain thy Elect in all Generations, and nouriſhed her ſelf with the blood of the Innocent; call upon thy God, and awake him to revenge, to ſmite, and to ſlay thy adverſaries, and to conſume their Habitation from off the Earth, who have been too ſtrong for thee: why ſhouldeſt thou not come forth in the power of thy judgements, to judge the Earth in righteouſneſs, and exalt thy name in glory?

Now for as much as I have not an infallible ſpirit, infallibly to interpret what may be intended in theſe revengefull expreſſions, notwithſtanding my Imaginary faculty might find ground enough of bad conſequence in them, yet I ſhall leave them to better judgements, and take the boldneſs to inquire;

1. Whether *Edward Burrough* doth mean *Gog* and *Magog*, mentioned in Scripture ſo far remote, and unknown, and the Sons of *Eſau* ſo long agoe dead: or whether he means thoſe to whom

he directs his Controversie, specified in the said book, the which is all those that oppoſeth Quaking?

2. Whether *Gog* or *Magog*, or the *Turk*, or any *Heathen*, could go much further in revengful expreſſion, then *E. B.* doth againſt thoſe he intendeth in the ſaid Book, notwithſtanding he hath formerly taught it was of the Devil, and to condemnation?

3. Whether *Mahomet*, when he was of the Quakers age, (the which is under ſeven years) was not as unlikely to be numerous as the Quakers are?

4. Whether the *Turk's* people do not ignorantly believe that *Mahomet* was a true Prophet ſent from God, and what he ſpake was infallibly true; and whether he did not promiſe all that would believe and obey him, that they ſhould have a glorious being after this life with many fair women; and thoſe that would hazard their lives for the inlargment of his Dominions, ſhould enjoy all his promiſes; and whether this conceit did not ſo animate them, that they feared no enterpriſe; and whether this was not a great means of their prevailance?

5. Whether if the Quakers ſhould grow conſiderable, in the ſo deluding the people, that they ſhould not truſt their own underſtanding, but wholly rely upon the infallibilities of theſe Teachers, whether theſe people thus believing, will not be more readie to obey them, then to experiment the lawfulneſs of their command?

6. Whether the *Turks* had not a better ground for their Faith, that *Mahomet* was a true Prophet, in that he did ſuch things as none did, as the Quakers, in believing *Naylor* and *Burrough*, that can do no more then every one can do except out-facing?

7. Whether it be ſubſiſtent to the well-being of a Commonwealth to harbour ſuch Opinions, without ſecurity, as ſhall directly lead to the diſturbance thereof?

An

An Answer, to Edward Burroughs *Salutation to his Fellow-Quakers, sounding out of his lying Trumpet.*

O How hath Satan filled thy heart, and with what power of imagination hath he possest thee, that thou should'st thus exalt thy self like an Eagle, as if thy nest were in the Stars? Knowest thou not, that the tryumphing of the Wicked is short, and the joy of the Hypocrite but for a moment? And that the Lord hath a controversie with the proud look, and the lying tongue? of both thou art extreamly guilty, as doth plainly appear, in that thou condemneth all the people in the world, to be all under the condemnation of the wrath of God; and then proudly presumeth, that thou and thy fraternity the Quakers are the onely people the Lord delights in: And thus thou makest the poor ignorant people glad with thy lyes, the which thou tellest both against God and Man. O thou proud presumptuous ambitious Quaker! where is thy original, or from whence was thou hewen but out of a haughty proud imagination; thou art not yet seven years old, and are thou the onely people of the whole Creation in the favour of the Almighty? Had he no people before thou appearedst? Or did he cast them all away to take the high presumptuous Quaker? Sure the youngness of thy years maketh thy Impudence a miracle: therefore, woe be to them that live to see thee prosperous to a manly age. Again, from what Original dost thou draw thy Opinions? for from the Scripture thou dost not: for thou denyest the worship of the Scripture, and the Faith of the Scriptures, and the obedience.

First, *Thou denyest all matter and form of worship; and where there is neither of these, there neither is nor can be any manner of Worship.*

Secondly, *Ton deny the Faith of all the Saints and people of God in the Scripture; for* James Naylor *in the 62. page of his* [Love to the Lost] *denies that to be the Faith of Christ that doth not set men free from sin while they liveth. Now in the same page, upon another occasion, he citeth the* 1 Cor. 15. *and he saith* [*the Apostle speaks plain words to that purpose*] *now the same Apostle in the* 7. *of the* Rom. *from the* 14. *to the end of the Chapter speaks as plain words to this pur-*

poſe, namely, that when he writ that Epiſtle, he had ſin in him; and yet at this time he was poſſeſſed of the Faith of Jeſus Chriſt to ſalvation, in as great a meaſure, as any ever had, is clearly proved in Scripture. And 1 Joh. 1. 8. *as plainly ſaith,* If we ſay we have no ſin, we deceive our ſelves, and there is no truth in us.

Thirdly, *Thou denieſt the obedience of the Scripture, in that thou denieſt actual obedience, yea and the authority of the Scripture too: for whereas the Scripture, both in the New and Old Teſtament, is full of Laws, Statutes, and Commands, if there is no actuall obedience, then they are but as common Hiſtory: therefore thou being oppoſite to the Scriptures Worſhip, Faith, and Obedience, let us examine how they own thy Opinions.*

1. *Where it can be proved, that that Light whereby Chriſt lighteneth every one that comes into the world is as a hammer and fire to break and conſume all carnal Luſt whatſoever, or doth at all mortifie and conſume Carnal Luſt?*

2. *Let us examine what Worſhip it is thou holdeſt forth. In the* 10. *page of* Naylors [Love to the Loſt] *he fills up three pages about Worſhip, when leſs then one line would contain the ſubſtance of the matter, and that was no other* [but as every Creature is moved by the Spirit of the Living God] *and here is all the ſubſtance of this large Story, the which he doth upon purpoſe to bemuſe and confound the people, that ſo they might be kept off from the ſerious Examination of the premiſes; but I reſolve not to be deceived by him; and therefore ſhall take notice, that if* Moſes *had taught no other Worſhip to the* Jewes, *nor Chriſt and the Apoſtles to the Gentiles, they had made way for as great abominations as the Quakers do; for as all Worſhips would have been one as another, ſo every Worſhip would have been as good as another; yea, the* Turk, *the* Pope *and all the* Heathen-Worſhippers *in the world, might approve themſelves upon this Doctrine as true Worſhippers, as* James Naylor, *the Lyers, Murderers, and to Whoremongers, and all whatſoever, every one will ſay it is from the Spirit of the Living God; and therefore in that* James Naylor *doth acknowledge in his writings, that there is a Carnal Spirit, and a Spirit of the Devil, he ſhould have given ſome infallible Character to know the Spirit of God from other Spirits (as Chriſt doth to know a true Prophet from a falſe) had not his wiſdome been as ſmall as his honeſty.*

3. *Now ſeeing the Scripture can ſay nothing for thee in the good ſenſe, let us try whether it knoweth thee in the evill; ſeeing it cannot*

prove

prove thee a true Prophit; let us see whether I can prove thee a false.

Christ in the 7. of *Matth.* 15. biddeth, *Beware of false Prophets*; and in the 20. *ver.* he telleth us, that we may know them by their fruits the which fruits was the distinguishing Character to know a true Prophet from a false. Now this Character was not pretences of Holiness, for that had the false Prophets; for the Text saith, that they come in sheeps clothing; neither was it manifestation of the Tongues; for that the false Prophets could do likewise: But this distinguishing Character was works only, whereby a true Prophet or Apostle was known from a false; yea, and thus did Christ distinguish himself from all false Christs also: and therefore he saith, *the works that I do, bear witness of me*; and further he saith, *That if he had not done works amongst them that never none did, their rejecting of him had been no sin.*

And therefore when he commanded his Disciples to go preach unto the world, the which was sufficient on their parts to put their Commission in execution: yet forasmuch as this was no distinguishing Character, he commanded them to stay at *Jerusalem*, till he had provided on the peoples part something whereby to ground their Faith upon, that they might be sure they were of his sending; and in order thereunto, he indued them with such Heavenly Demonstrations, that all the world could not furnish a false Apostle or Prophet withall. And therefore, forasmuch as *James Naylor* did engage [in *Beech*-lane] to prove himself a true Prophet, and yet could give no other manifestation then every man in the World may do [that hath but that impudency and art of out-facing] and being told, that what he said would not prove he was a true Prophet, he bid them prove that he was not a true Prophet; the which had been needless, because that very request was a sufficient demonstration of a false.

4. The next thing considerable, is, thy subtilty how to make thy self numerous, not having the Magistrate sword, as the old Whore thy Mother had, without which she had been no greater then the ignorant sort would have made her; for she by harping upon the narrow way to life the Scripture speaks of, in order thereunto, she afflicts her followers with many chastisements and purgatories: But forasmuch as thou holdst forth the broad way, that all that believe in that light, with which Christ lighteneth every one that cometh into the world, they then are to walk by that light within them; and for as much as thou holdst forth

no rule to try whether they believe or no, but only sayst they do, thou must take in all that will but say they believe, and they are the members of thy body, and being so, they are freed from sin: And now it is all one as if thou shouldest proclaim, *Come all Drunkards, come all Whore-masters, come all Murderers and Liers; come all whatsoever; all your abominations shall here be turned to vertues, and you shall walk according to your own Lust without controll*; And thus by thy subtilty thou thinkest to increase and multiply; for as there is in the whole Creation three degrees, that is, the Ignorant, the [illegible], and the Prudent: Now the middle sort have ever been counted for the multitude the which thou thinkst thou art sure to have, to make thee considerable, that so thou mayst put into execution thy revengful spirit, the which is to make Slaves and Bond-men of all thy Opposers.

And

AND now that this Harlot may not be lost in her Chaire, I shall discover what marks she hath about her, that all well-willers to the publick, may cry this is she, this is she.

Her Marks are these.

1. Her Language.
2. Her Weapons.
3. Her Presumption.
4. Her Religion.
5. Her attendance.
6. Her Kindred.
7. Her favour.

1. *For as much as this young Harlot denies matter and form of worship, notwithstanding the Scripture commands it, and holds, as of necessity matter and form of worship no where commanded, nor in their own nature of any weight, but only to distinguish one thing from another; and so any thing that will but distinguish, is as good one thing as another: and therefore no necessity to change the received civility of a Country, from* (you) *to* (thou) *and* (thee) *but only to beget a novelty, to insnare the ignorant: therefore* (thou) *and* (thee) *are the true Language of this Harlot, so that thou mayst truly cry, this is she.*

2. *Her Weapons whereby she defend her self against those that oppose her Doctrine; and there are such as will defend any false Doctrine in the World, yea and any abomination too for every Adulterer, Fornicator, Thief and Murder, Lyer and Blasphemer, yea the Devill himself, if he hath but that impudence, may make the same plea of defence, against all that shall question his Doctrine: that is, that they are carnal, and in the flesh, and to condemnation, and that they knew not the light of Christ, but stumble at the stumbling-stone, and are in the cursed ground, and that they cannot believe, though the truth be demonstrated to them, they having not that spirit, but are in their sin. Therfore when you hear a Harlot, defend her self in that way, all the wickedest men in the world, yea and the Devill too may do, you may safely cry, this is she, this is shee.*

3. *Her Presumption in that she attempts to share with the Almighty, who doth all things according to the good pleasure of his will: she claims the same Prerogative, denying all other Rules to be guided by but, therefore she that thus presumes; this is shee.*

4. *Her-*

4. *Notwithstanding she pretendeth to own the Scripture, and speaketh much of Religion, and yet holdeth nothing that is demonstrated, either by matter, form, or effects, without which all is but a notion, and* [illegible] *but a noyse, or as sounding Brasse, or a tinkling Cymball: therefore when you see a Harlot that prates much of Religion, and holds nothing at all, you may truly cry, this is she.*

5. *Her attendance, the ignorant, and the lewd; the one she insnares by her pretended fear and novelties, the other are her volenteers, the which come willingly in the day of their redemption; for the vices will now be turned into vertues, that it will be scandall now to blame them, if they will but say they believe; for she hath no rule to try whether they believe or no: therefore when you see a Harlot attended with fools and knaves, you may cry, this is she, this is she.*

6. *Her kindred, and that is the Ranters are her elder Sister, whose Doctrines, though they are in several terms, yet are they both of one nature, and lead both to one and the same end, the which is to turn the World into a* Chaos: *the one by denying propriety, the other by allowing every one to walk according to their own light, and dictate of their own spirit.*

7. *She is the youngest of all Harlots; surely she is little above five year old, yet pretends her self to be exceedingly acquainted with the Almighty, and highest in his favour, and contemneth all others as not worthy to take notice of his glory; and notwithstanding the tenderness of her years, she hath fulfilled more of the Scripture, in relation to pride and haughty presumption high mindedness, then any ever was before her: therefore when you see a Harlot so far beyond comparison, in youth and impudence, you may cry, this is she, this is she.*

John

John Lilburn,

I Conceive you have left your Titles behind you in your Grave, as loathſom; I ſhall not therefore raiſe them to annoy you, but acquaint you, that by taking ſome view of your Reſurrection, was filled with more wonder then I could procure patience to withhold me from this attempt, namely, to crave your anſwer to 13. Queries: to the which, if you pleaſe to give a plain and direct anſwer, I am perſwaded that it will produce a diſcovery of your errors, or my ignorance. And for as much as I am of belief, that God never reſpecteth any thing of man, but what he giveth out demonſtrable, either by matter, form, or effect to their outward ſences, becauſe whatſoever is not ſo demonſtrable is not capable of diſcourſe, but is as a noiſe or a ſounding Braſſe, and tinckling Cymball, wherein is no diſtinction of parts, a mane eſſentiall difference between Man and Beaſt; wherefore that our diſcourſe may not be vain, if you anſwer my Queries, keep this center, or ſhew the inſufficiency of it, or be ſilent.

1. *Whether if it be not lawful to preſuppoſe things that are not, to find out the truth of things that are, and if ſo, then*

2. *Whether there had been any need of Chriſts comming in the fleſh, if* Adam *had ſtood in his created eſtate?*

3. *Whether Chriſt reſtored to Believers, any more then* Adam *loſt?*

4. *Whether there be any ground to believe, that any in this life have more communion with God, or are more pure or perfect, then* Adam *was in Paradiſe?*

5. *Whether* Adam *in Paradiſe, did not partake of that light with which Chriſt lighteneth every one that comes into the World?*

6. *Whether this light of Chriſt, and all other light (within man) (if any there be) are not ſeated in the underſtanding? and whether Humans ſureſt light is not conveyed through the ſenſes to the underſtanding. And whether this will not more clearly appear: if conſidered, that the ſtopping of the Curtain of the ſenſes, the underſtanding becommeth totally dark, unto certainties, it having nothing there to nouriſh it but Imagination?*

7. *Whether it argueth not darkneſs in the underſtanding to determinate any thing reall, or certain, the which was not conveyed by the ſenſes to the underſtanding?*

8. *Whether for want of this conſideration, many have not been poſſeſſed with as ſtrong a confidence of a certainty, as all their Powers both of ſoul and body could procure yea to the laying down of their lives, and yet a meer Imagination?*

9. *Whether* John Lilburn *was not as confident, that God owned him in his Religion, oppoſing the Powers of this Nation, as* Saul *was in his deſign to* Damaſcus? *and whether* Sauls *Converſion to a Chriſtian, and* John Lilburn *reſolving to a Quaker, be upon one and the ſame ground?*

10. *Whether God did not convey this new light or diſpenſation to* Sauls *underſtanding through his ſenſes (in that it is ſaid he heard and ſaw) a ſure ground to build his faith upon? and alſo whether he did not give him power and authority, by ſignes and wonders to convey to the underſtanding (of thoſe to whom he was ſent to convert) a ſure ground of faith alſo?*

11. *Whether if* John Lilburn *have received the ſame ground of faith ſo conceived to his underſtanding immediately from God, as* Saul *had, or by ſome other whom God hath indued with Power and Authority to convey a ground of faith as* Paul *did? then far be it from me for blaming of* John Lilburn *for being a Quaker; otherwiſe*

Whether if he have not received the ground of faith, aforeſaid, whether it be not eaſie to diſcern, that John Lilburns *Reſurrection is but a meer Imagination, or quaking deluſion?*

Now forasmuch as the Doctrine of the Quakers, differeth more from the Doctrine of the Goſpel, (namely faith and obedience) then the Doctrine of the Goſpel differeth from the Doctrine of the Law, and ſo is as ſtrange a diſpenſation to the world as either in its time.

Whether it be not eaſie to find out, whether the Quakers Doctrine be a diſpenſation of God, o a diſpenſation of mans will?

Whether if it be of God, he will not take the ſame care for the divulging of it, as he did of his former diſpenſations, that is, by ſuch evidences as no falſe Miniſter could procure. As when he commanded his Apoſtles to preach to the World, and to baptize them that believed, and to teach them to obſerve all things, &c?

Who-

Whether, if they had gone barely with this Commission, they could have laid a sure ground of faith, or could have done any thing to have distinguished their Doctrine and Ministry from false Teachers, teaching another Christ; and therefore whether he did not command them to stay at Jerusalem, *till he had indued them with power, to convey a sure ground of faith into the peoples understanding by signs and wonders, which they did within the reach of the peoples senses, the which no false Teacher could attain unto; and therefore, their God have so owned this new quaking dispensation, as he did the former, namely, the Law and Gospel, whether then of necessity it must not be of God? But if this new quaking Doctrine be turned naked out into the World, with nothing to discover it, but the outfawning Tongue of men, whose best abilities reach to no higher evidence, whether then it be not clear, that the Quakers Doctrine is none of Gods, but by the will of men?*

Yours,

Thomas Winterton.

FINIS.